

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"For the Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving and the voice of melody."—ISAIAH.

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THE CITY OF ZION.



(Continued from page 451.)

Thirdly, we shall describe the *character of the people*, who are to be honored with the high privilege of building Zion, and residing therein. The people, entrusted with this great work, will have a special commission delivered to them, or in other words, a new dispensation to proclaim to the ends of the world, concerning the coming of the Lord to Zion. Isaiah prophesies of this last dispensation, as follows: "Behold the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his work before him. And they shall call them, The holy people, The redeemed of the Lord; and thou shalt be called, Sought Out, A city not forsaken." (Isaiah 62: 11, 12.) Thus the people whom the Lord chooses, and sends forth "unto the end of the world," with the glorious tidings, preparatory to the second Advent, are called "The holy people, The redeemed of the Lord." Such will be the people whom the Lord will send to search out a place for the city of Zion. When they, by revela-

tion, shall have found the place, and built a city thereon, two appropriate names will be given to the same. "SOUGHT OUT" will be one of these names. This is significant of the place where it should be located, namely, a place entirely unknown to former generations. The saying could not possibly refer to old Jerusalem; for the place of her location was known many generations before Isaiah's day; but the place for the city of Zion was to be "Sought Out;" hence, the name for this peculiar name.

"A CITY NOT FORSAKEN" will be the other appropriate name. This name is significant of the righteousness of the people who dwell in Zion. They will never be forsaken as Jerusalem for many generations has been; but the Lord will always remember them, and be with them, and they will trust in him; and as the Prophet has said, they "shall be as a mountain which cannot be removed, but abideth forever." Zion of old was "planted as a field," and has been forsaken for eighteen centuries; but the Zion of latter days cannot be removed, for

will abide forever. It is for this reason, that she will receive this encouraging name, "A city not forsaken."

The inhabitants of this city, will be called, "The holy people," because they receive the message which the Lord proclaims "unto the end of the world;" and they steadfastly look for the coming of him who is called, their "SALVATION," whose "reward is with him, and his work before him." They are not only called "The holy people," but also, "The redeemed of the Lord." They are thus called, because they will be a people redeemed from all nations, and gathered in one. David calls them, "The redeemed of the Lord," "whom he hath redeemed from the hand of the enemy; and gathered them out of the lands, from the east, and from the west, from the north, and from the south." (Psalm 107: 2, 3.) This great redemption from all lands is brought about, through the great proclamation which the Lord makes "unto the end of the world." The people learn from this proclamation, that they must gather and build the city of Zion. As many as hearken and obey will be "The redeemed of the Lord:" as many as disobey will incur the just vengeance of him, who will appear in glory for the salvation of Zion.

"The holy people, The redeemed of the Lord" who are to do this great work, are called by Isaiah, "Zion;" and are represented as having "good tidings," and whose location should be in the "high mountains;" and whose proclamation should be, "Behold the Lord God will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him. He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young." (Isaiah 40: 9, 10, 11.) Though Zion dwells in the wilderness and desert, and in the high places of the earth, for a short season, this does not prevent her from returning, in the good time of the Lord, to build the great central city, and to reoccupy the waste places from which she was formerly driven. The stakes of Zion, and the cities which have been laid waste, and

made desolate by their enemies, must be rebuilt; that the prophecies may be fulfilled. When they return from their present mountain home—the great American desert, then will be fulfilled the words of Isaiah, "And the ransomed of the Lord shall return, and come to Zion with songs of everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." (Isaiah 35: 10) To "return" means to go back where they once dwelt. The people of Zion, about one-third of a century ago, purchased much of the land, where the "city not forsaken" is to be built, and for several years dwelt upon the holy land; but they were cruelly driven from the same, and sought refuge, first in Illinois, and then in the mountains. But they will "return" saith Isaiah, "and come to Zion," &c. "They shall see the glory of the Lord, and the excellency of our God. Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompense; he will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing; for in the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water." (verses 2—7.)

From the abundance of prophecy in relation to the stupendous events, which are immediately to precede the coming of the Lord, no one need be mistaken, as to the character of the people who are chosen to fulfill these remarkable prophecies. They must be a people who enjoy, in the highest degree, the Spirit of revelation and prophecy; for in numerous quotations, which we have already given, the Lord is represented as speaking to them, and giving directions, in the various stages of the work, according to the nature of the circumstances, under which they were, from time to time, to be placed. At one time, the Lord is to send by his servants a proclamation "to the end of the world." At

another, the Lord is to "say to the north give up, and to the south keep not back; bring my sons from afar, and my daughters from the ends of the earth." Again by revelation the people are to be commanded, to "get up into the high mountain." At another time, they are to be required to "return to Zion with songs of everlasting joy." By revelation they learn the precise place, where the city "Sought Out" shall be located. By revelation, they are ordered to build the city, that the Lord may "appear in his glory." By revelation, they move, and act, in all things, from first to last, being guided in every event, as were Israel in the days of Moses.

The people of Zion will, not only be favored with an abundance of revelation, but enjoy in the highest degree, the miraculous exhibitions of the power of God, in which the blind, the deaf, the dumb, and the lame, will be healed; and by the power of God, springs and streams will gush forth in the desert, and in the thirsty land the Lord will give drink to his people—his chosen. All these things are predicted, and will be fulfilled in the latter-day dispensation.

When Zion is, as it were in her childhood, and is cast out, persecuted, driven to the mountains, "tossed to

and fro and not comforted," she will, undoubtedly, feel, at times, "as a woman forsaken and grieved in spirit." And in the midst of her severe afflictions she will be ready to exclaim, in the words of the Prophet, "But Zion said, The Lord hath forsaken me, and my Lord hath forgotten me. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee." The days of her tribulation will soon come to an end. Thus saith the Lord, "For a small moment have I forsaken thee; but with great mercies will I gather thee." "Behold, these shall come from far: and, lo, these from the north and from the west; and these from the land of Sinim. Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains: for the Lord hath comforted his people, and will have mercy upon his afflicted." The hills and mountains, earth and heavens, will celebrate with joyful songs, the glorious day of Zion's redemption, when "the bands of her neck" shall be loosened, and she shall come forth from the wilderness, leaning upon the strong arm of her beloved; fair as the sun, clear as the moon, and terrible as an army with banners.

(To be Continued.)

BOOKS OF THE BIBLE.

When and by whom were the books of the Old Testament first collected and arranged?

By Ezra, about 450 years before Christ. The five books of Moses had been kept with the Ark of the Covenant (Deut. 31: 24, 26) and Joshua had written the portion of Scripture bearing his name, "in the book of the law of God." Joshua 8 and 24: 26.

What are the most prominent translations of the Bible that have been made?

The Septuagint, the Vulgate, the Douay, and the English or King James' Bible.

What is the meaning of the word Septuagint?

Seventy. The translation was so called because it was made by seventy, or more strictly, by seventy-two men; six having been chosen from each of the twelve tribes of Israel for that purpose.

When and where was this translation made?

At Alexandria, in Egypt, about 300 years before Christ. It was a translation of the Old Testament only, from the Hebrew into Greek.

How was this translation regarded by the Jews in the time of Christ?

It was regarded with peculiar reverence. Our Savior and the Apostles, in their discourses, generally quoted from this version.

What is the Vulgate translation?

It is a Latin translation of the Septuagint, not of the Hebrew, and so called the Vulgate, because, being the only version which the Roman Catholic Church holds to be reliable, it is in that church the common version.

When and by whom was this translation made?

By Jerome, about the year A.D. 400.

What of the Douay Bible?

It is an English translation of the Vulgate, with the notes and comments, and is the only English Bible approved by the Roman Catholic Church.

From what did it receive its name?

From the place where it was first published—Douay, a town in France.

When was it published?

In the year 1610.

Why does it differ so much from our English Bible?

Because it was made, not from the original Hebrew, but from the Vulgate, which was from the Septuagint, and was very imperfect. It could not be as correct as a translation made directly from the Hebrew.

Why is our English version called "King James' Bible?"

Because it was made during the reign of James I. King of England.

When was it begun and when completed?

In the year 1607 the work was commenced, and was finished in about three years, and published in 1611.

By whom was the translation made?

Fifty-four of the most learned men of the kingdom were appointed for the task. Seven of these did not serve, leaving forty-seven as the number who were actually engaged in the work.

How was the labor apportioned among this number?

They were divided into six classes; to each of which a certain portion of the Bible was given to translate, not from the Latin nor from the Septuagint, but directly from the original Hebrew and Greek.

What was the earliest division of the Bible?

That which is supposed to have been made by Ezra. The books of the Old Testament were divided into three classes: "the Law," "the Prophets," and "the Writings," or "the Psalms." To this our Savior refers, Luke 22: 44—"All things must be fulfilled which were written in the Law of Moses, and the Prophets, and Psalms concerning me."

When and by whom was the Bible first divided into chapters?

This is generally said to have been done by Cardinal Hugo, A.D. 1240. But as early as the middle of the third century, the four Gospels had been divided into chapters.

When and by whom were the chapters divided into verses?

By Robert Stevens, in the year 1551. It is stated that he performed the greater part of this tedious task while on horseback, on a journey.

DIEU ET MON DROIT.

Dieu et mon droit—God and my right, the motto of the kingdom of Great Britain, contains sentiments truly grand, beautiful, sublime; sentiments which, honored and respected, will exalt a nation in the eyes of all good men, in the esteem of angels, and in the favor of the Majesty of heaven. It implies absolute obedience to the authority of God, implicit confidence

in the righteousness of his government, and a hearty acknowledgment of the matchless wisdom of his administration. It implies also, on the part of the nation or people, rectitude of conduct, purity of life, and a perfect compliance with the mandate of the golden rule. It embraces whatsoever things are pure and honest, whatsoever things are true and of good re-

port. Its use implies a knowledge of God, his purposes, his attributes; also a knowledge of that which constitutes our right. Would that all were possessed of this knowledge. Would that all did understand, that all did appreciate, that all did practice the sentiments and principles so beautifully expressed in the words of our text. What would be the characteristic of the life of him who could in conscious innocence appeal to God to judge of his integrity of purpose, the purity of his thoughts, the uprightness of his conduct? We answer, to live not by bread alone, but by every word that proceedeth from the mouth of God. What, then, would be the judgment pronounced on that nation whose motto is *Dieu et mon droit*? If we judge in accordance with the rule laid down by Him who spoke as one having authority, "by their fruit ye shall know them," we fear the same judgment would be rendered, as that which was contained in the writing on the wall against Belshazzar, "Thou art weighed in the balances, and art found wanting," for the same principles which apply to individuals, in like manner apply to nations. But why this judgment? Because the nation has rejected God, will not submit to his law, will not learn of his ways, neither walk in his paths. Because the people turn a deaf ear to the message of the Gospel of peace sent to them by the authority of Heaven, that they might learn and live. Because they have transgressed the laws of God, changed the ordinances of the Gospel, broken the everlasting covenant, and taught for the doctrines of Christ, the precepts of men. Their ministers preach for hire, they divine for money. God is not in all their thoughts, and of his counsels they will none of it. The nation is lifted up in the pride of its own eyes; it walks after the vain imaginations of its own heart.

Dieu et mon droit—as if to say, to God I appeal, with whose help I will maintain my right; my right I will defend. But what is your right? This is a question of the greatest moment to every nation—a question of the utmost importance to every individual. In what does your right consist?

Judging of men and nations by their words and actions, we should suppose that right consists, in the one of their social position, their possessions, their physical development or prowess, and in the other of the strength of their armies, and the number of the big guns and ironclads of their navies. They seem to think that they have the right to do anything and everything they choose, no matter what the consequences are either to themselves or others. But this is, however, an error—no greater or more fatal than which was ever incorporated in any creed or system of man's devising. It is a base, though cunning deception of the Devil, calculated to encourage in man rebellion against the legitimate government of God, to bring him under condemnation, and, finally, to drown his soul in perdition. What is our right? It is our right to do good to all men, and especially to those who are of the household of faith. It is our right to honor God, to keep his laws, to practice the principles of the Gospel, to increase in every good word and work, and to cultivate a nearer relationship with God, and, by obedience to all the requirements of the Gospel, to enjoy the light of truth and the inspiration of the Holy Ghost. It is our right to do good in return for evil, to teach the people the principles of truth, and make a faithful proclamation of the Gospel in compliance with the command of God. It is not our right to run counter to the will of Heaven—to injure in the least degree any of our fellow-beings. It is not our right to injure and destroy that which is our neighbors; but it is our right to save, our right to live a virtuous, honest, holy life, to devote our time and talents to the building up of God's kingdom on the earth, and to assist and be co-workers in the salvation of all mankind. It is our right to put far from us everything that is evil—everything that would hurt or destroy. In short, it is our right to do the will of God in all things, and we have no right to do that which is evil in his sight. Then live for God and right, in the doing of which there is no bondage, but perfect liberty to all.

"RELIABLE" INFORMATION.

(From the Deseret News.)

X The Mormons have resolved to abandon the plan of emigration, and to fight for predominance. An affray has occurred in which eight "Gentiles" were killed. Placards have been posted everywhere about Utah warning enemies of Mormonism to depart. —*News of the World.*

It is said that error will go twice round the world while truth is putting on its boots. However true that may be, it is certain that falsehoods travel quickly, and the world seem to relish them better than accredited truths, if we may judge from the number served up by the caterers for the public in the matter of news.

The above paragraph, clipped from the *London News of the World*, is a fair specimen of the "reliable" items of "information" sent by mail and telegraph from Utah by our enemies. The unblushing barefacedness and audacity of the falsehoods published and circulated concerning Utah and the "Mormons," are so numerous and so protean in shape, that it would be an endless task to attempt rebutting them, were we so disposed. But we have no disposition to follow "those who love to make a lie," in their slimy meanderings. If falsehood travels faster than truth, truth will outstrip it in the race before the goal is reached.

So misinformed is the great public concerning us, so rooted are the prejudices of many against the "Mormons," because of that very lack of information, and so corrupt and mendacious are many who come here and undertake to tell the world concerning "Mormonism" and the "Mormons," that it is no wonder such statements are circulated and find credence with numbers, even though they have not the shadow of a foundation, as in the present instance. But there is something consolatory in connection with this. Honest, thinking men and women, who read absurd and ridiculous tales about us from time to time, are fast losing faith in them. They do not see the results so loudly talked of. We have neither "emigrated," resolved to "fight for predominance," nor posted placards "warning enemies

of Mormonism to depart." People not of our faith keep coming here and going, when it is their pleasure so to do, and people see, know and understand this. They can put this and that together as well as the men who make the newspapers. They know that certain causes produce certain results; and as the results do not follow here, from causes that are said to exist, they naturally conclude that there has been considerable tall lying done, which is the truth. The fact is, our enemies have overshot the mark. They have concocted such tremendous thumpers that no sane man, who would stop to think for a moment, could possibly believe them. And men and women do think in this age, as well as in any other—some of them think a great deal; and many of them understand that these tales are miserable concoctions, got up for a special purpose by interested parties, and greedily seized by the newspaper makers; anything being deemed fit to publish if it is only in print. Of course, when it is a little sensational, so much the better.

We are reminded here of an anecdote of an old Scotch clergyman, who in reading from the book of Psalms, "And David said in his wrath, all men are liars," paused, and remarked by way of comment, "Ah, David, had ye lived noo, ye would hae said it in calm bluid." Probably the old gentleman's parishioners were afflicted with one peculiarity of the "regenerators," who seem never able to tell the truth, unless it is done by mistake.

Will the people of Utah, as a whole, believe that the ridiculous lie which heads this article, or one similar in import, was telegraphed from Utah to the east, and had to it the names of men who have grown fat on their hard won earnings? And should they not feel grateful to those kind friends (!) who are laboring so assiduously to give them such notoriety in the eyes of the nation and of the world? They ought to appreciate the fertility of imagination that can sit down in a back room in East Temple Street, and fab-

ricate malignant falsehoods out of whole cloth. The only thing that detract from the credit that would perhaps be accorded to such romancing in some other places, is the poverty of variety that is displayed. Now, if somebody could get up some really original concoction, of a different color, accuse the "Mormons" of something terrible, but new; some outrageous crime that has not yet received attention from them, he would be entitled to take rank among them as a leader of capability. But they seem to have exhausted themselves in that direction, and can only add by increasing the magnitude of their fabrications.

We hope our readers will pardon our dwelling so long on this subject at present; but having noticed numerous tales, statements and paragraphs of a similar character, in our exchanges, without commenting on them, we thought it would not be amiss to clip

this one, coming as it does from the other side of the Atlantic, having traveled there and back since April.

To the press we would say, and we desire they should take note of it, we do not reply to the scurrilous and false statements made about the citizens of Utah, and palmed upon the people outside of this Territory as reliable, by our open and avowed enemies, because we could not do so without entering an arena too filthy to step into. It would be a thankless and a profitless task to hunt up falsehoods and their authors for the purpose of replying to them. "He that is filthy, let him be filthy still." But they can safely take off ninety-nine per cent. of the statements made against the "Mormons," as downright romancing, and receive the residue with caution, if they desire not to have their minds abused, nor to mislead their readers.

NIGHT OF MARTYRDOM.

Twenty-seventh of June, 1844. Eventful period in the calendar of the 19th century! That awful night! I remember it well—I shall never forget it! Thousands and tens of thousands will never forget it! A solemn thrill—a melancholy awe comes o'er my spirit! The memorable scene is fresh before me! It requires no art of the pencil, no retrospection of history to portray it. The impression of the Almighty Spirit on that occasion will run parallel with eternity! The scene was not portrayed by earthquake, or thunderings and lightnings, and tempests; but the majesty and sovereignty of Jehovah was felt far more impressively in the still small voice of that significant hour, than the roaring of many waters, or the artillery of many thunders, when the spirit of Joseph was driven back to the bosom of God, by an ungrateful and blood-guilty world. There was an unspeakable something, a portentous significance in the firmament and among the inhabitants of the earth. Multitudes felt the whisperings of woe and grief,

and the forebodings of tribulation and sorrow that they will never forget, though the tongue of man can never utter it. The Saints of God, whether near the scene of blood, or even a thousand miles distant, felt at the very moment the Prophet lay in royal gore, that an awful deed was perpetrated. O, the repulsive chill! the melancholy vibrations of the very air, as the prince of darkness receded in hopeful triumph from the scene of slaughter! That night could not the Saints sleep, though uninformed by man of what had passed with the Seer and Patriarch, and far, far remote from the scene; yet to them sleep refused a visitation—the eyelids refused to close—the hearts of many sighed deeply in secret, and inquired why am I thus?

One of the Twelve Apostles, while traveling a hundred miles from the scene of assassination, and totally ignorant of what was done, was so unaccountably sad, and filled with such unspeakable anguish of heart without knowing the cause, that he was constrained to turn aside from the road

and give utterance to his feelings in tears and supplications to God. Another Apostle, twelve hundred miles distant, while standing in Faneuil Hall, Boston, Massachusetts, with many others, was similarly affected, and obliged to turn aside to hide the big tears that gushed thick and long from his eyes. Another, President of the High Priests, while in the distant State of Kentucky, in the solitude of midnight, being marvelously disquieted, God condescended to show him, in a vision, the mangled bodies of the two murdered worthies, all dripping in purple gore, who said to him, we are murdered by a faithless State and cruel mob.

Shall I attempt to describe the scene at Nauvoo on that memorable evening? If I could, surely you would weep, whatever may be your faith or scepticism, if the feelings of humanity are lodged in your bosom; all prejudice and mirth would slumber, till the eye of pity had bedewed the bier, and the heart had found relief in lamentation. Before another day dawned, the messenger bore the tidings into the afflicted city; the picket guards of the city heard the whisper of murder in silent amazement, as the messenger passed into the city. There the pale muslin signal for gathering the troops hung its drooping folds from the Temple spire (as if partaking of nature's sadness), and made tremulous utterance to the humble soldiery to muster immediately. As the dawn made the signal visible, and the bass tone of the great drum confirmed the call, fathers, husband, and minor sons, all seized the broken fragment of a dodger, or a scanty bone, for the service that might be long and arduous before their return, or swallowed some thickened milk (as might be the case), and fled to the muster ground; the suspicious mother and children followed to the door and window, anxious to see the gathering hosts emerge from their watch-posts and firesides, where rest and food were scant to the utmost endurance. The troops continued to arrive, and stood in martial order, with a compressed lip and a quick ear. They waited with deathly but composed silence, to hear the intelligence that *mournful spirits* had saddened

their hearts with during the night. The speaker stood up in the midst, not of an uniform soldiery of hirelings, for they had no wages; their clothing was the workmanship of the diligent domestic—the product of wife and daughters' arduous toil; their rations were drawn from the precarious supplies, earned in the intervals between preaching to the states and nations of the earth, and watching against the intrusions and violence of mobs. The speaker announced the martyrdom of the Prophet and Patriarch, and paused under the heavy burden of the intelligence.

But here I must pause; my pen shall touch lightly, as it must feebly, that hallowed—that solemn and ever memorable hour! The towering indignation; the holy and immutable principle of retribution for crime that dwells eternally in the bosom of God, insensibly impelled the right hand almost to draw the glittering sword, and feel the sharpness of the bayonet's point and its fixedness to the musket's mouth. But the well planted principle of self-command, and also of observing the order of Heaven and the counsel of the Priesthood, soon returned the deadly steel to the scabbard; and the victorious triumph of loyalty to God, in committing evil-doers to him that judgeth righteously, and who hath said, "vengeance is mine, and I will repay," prevailed over the billows of passion; and in the transit of a fleeting moment the holy serenity of the soldiery, depicted by an occasional tear, showed to angels and men, that the tempest of passion was hushed, and wholly under the control of the spirit of wisdom and of God.

We publish the above extract from the *Frontier Guardian* of June 27th, 1849, to stir up the minds of the Saints by way of remembrance, that they may the better understand the goodness and mercy of God, his long-suffering as well as his justice. "Vengeance is mine, I will repay." With what faithfulness has God honored and is now honoring his word, let the history of the past and the present bear record. When will the people give ear to the voice of God? When will they cease to bring upon themselves his

displeasure? When will they learn wisdom, forsake evil, and learn to do well? Let the Saints learn the principles unfolded to the world by the martyred Prophet, practice them, and seek, by purity of life and actions, to receive continually of the great truths of the Gospel again restored in its fullness, that they may have life more abundantly. The world have rejected the Prophet of God and his teachings; they killed his body; they placed him beyond their power to do him further

harm, and in a position where he could fight more successfully the battles of truth which is mighty and still prevails. They have placed themselves, by their acts of blood, in a position to receive of the vengeance of God, upon whom it will be poured out without mixture of mercy, except they repent. Let the Saints live for God and truth, wage an uncompromising warfare against sin and iniquity, and victory shall perch upon their banners, and eternal life be their reward.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JULY 28, 1866.

✓ LATTER-DAY Saints, permit us to address a few words of exhortation to you, relative to your general duties. You have heard the Gospel proclaimed by the servants of the Most High; you have believed the same, have confessed your sins to God, have put away evil practices, have made a most solemn covenant to sin no more; you have been baptized in water, have received a remission of past sins, been filled with the Holy Ghost, and your names have been enrolled among the children of this latter-day kingdom. Though in the world, yet you are not the children of this world; you have been born of God; your relationships have greatly changed; you have placed yourselves under new obligations and responsibilities; new duties devolve upon you. Your covenants require you to walk blameless before the Lord. Do you seek with all your hearts to fulfil these requirements? Do you so live as to retain the Spirit of God in your hearts? Remember that God requires you to cease from all sin, to overcome all unholy passions, to bring your appetites in full subjection to his laws. For wise purposes, God has given you appetites and passions, and has given you laws to control the same. Do not pray for these attributes of your nature to be taken away; but pray for strength and grace to submit them to the will of him who has given them to you.

Anger is a passion wisely given to intelligent beings, intended for a good purpose: but it is one easily perverted by fallen beings into an instrument of much evil. It is a passion pertaining to the Almighty, who is angry with the wicked every day. Righteous anger is a feeling of indignation against sin, a

feeling of justice, a feeling that the evil-doer merits punishment. This kind of anger is justifiable, whether it exists in the bosom of God, angels, or men; but anger founded upon any other principle is sinful, and when cultivated and indulged out of its proper channel, it brings misery and wretchedness upon all its unhappy votaries. Because we are so liable to sin through an improper indulgence of anger, is it right to pray for a destruction of the attribute? It certainly is not; for if man were dispossessed of this attribute, he would be unfit for a kingdom, where justice and judgment were the characteristics of the throne; he would be unfit for the society of the heavenly hosts, unfit for celestial, terrestrial, or telectual glory. Anger, founded on justice and properly governed, is essential to the happiness of every kingdom; without it there could be no exaltation, no glory, and man would cease to be man, and dwindle into a non-descript something, beneath the animal creation.

"Be ye angry and sin not," is the exhortation of an ancient Apostle: it is an exhortation befitting all ages. Righteous anger is a heavenly gift, a rich boon, a precious inheritance bequeathed to the spirit of man. But O, with what care this heavenly attribute should be guarded! how strict and cautious should be the exercise of its functions! Without the inspiration of that Spirit which searches all things, no man can properly guide this passion of his nature, so as, in all cases, to have a proper sense of pure justice, associated with a proper understanding of the claims of mercy. A misguided zeal, a revengeful feeling against imaginary wrongs, a wicked selfish motive, may arouse this faculty to commit acts entirely unjustifiable. He who does not control his anger is unworthy to be entrusted with any kind of responsibility. A man who gives away to the ebullition of his feelings, and becomes passionately enraged at trifles, is unworthy of a wife or children. Until he can govern himself, a family is too sacred to be entrusted to his uncontrolled fury. By a few exhibitions of his wrath, he is soon looked upon by his wife as a dangerous, ill-natured, disgusting tyrant; all the tender and affectionate ties which bound them together are snapped asunder. The children skulk from the presence of such a parent with hatred; all the happy social feelings of the family are blasted. Unholy anger in one, begets the same feeling in another: the household is divided; the family is broken up, and the seeds of discord are scattered far and wide.

Again, if a wife or mother yields herself a slave to anger, the peace and harmony, so essential to all well regulated families, are marred. Soft, gentle, kind words, so cheering to both husband and children, are transformed into a torrent of fretfulness, a hideous ding-dong of scolding, rendering home a place of torture, and the family circle a pandemonium. Saints, if you have been guilty of these great evils before you came into the Church, for your own sakes, for the sake of the cause of Christ, for the sake of the peace and quietude of Zion, and for the sake of your future salvation, reform yourselves in these things: set a double guard upon your hearts, a vigilant sentry upon your tongues, and command that this great attribute of your nature, which God ordained for good, shall subserve the purposes of its creation. Let the spiritual man be your master, the natural man your servant: let the spirit triumph over the flesh, and true heaven-born justice succeed in the place of low, degraded, malicious anger. Do not presume to say that you cannot control your anger;

for he that is so far lost to everything that is heavenly, that he cannot control himself in this thing, is unworthy of a place among the Saints; he is only fit for the society of the wicked; and the sooner he is expelled from the fellowship of the good, the better it will be for the safety and happiness of those who remain.

Saints of the Most High, children of the kingdom, heads and patriarchs of the unborn generations of Zion, listen to the still small voice of peace as it gently whispers in the ears of mortals, saying, Arise ye: this is not your rest; seek your home upon the mountains of Zion, upon a land that is afar off; for there has the Lord commanded a blessing, even life for evermore; there has he ordained a covenant of peace, a shelter for the storm-beaten, way-worn pilgrim, a land of rest for the wearied and heavy laden, a peaceful refuge for the poor, down-trodden, honest sons of toil. Come, O ye meek, humble, contrite ones, come to the land, where the Zion of Enoch in ancient glory abode, come to the hill of Zion, to the mountains of the Lord, to the feast of the great Bridegroom; come ye sons of the Millennial morn, gather yourselves in one, prepare to sing of the year of jubilee, of the year of the redeemed, of the Sabbath of creation.

Put far away wrangling, strife, bitterness, and vain jangling; cultivate peace among yourselves, and in your families; learn to be patient and long-suffering; forgiving one another their trespasses, even as your Father in heaven has forgiven you; pray one for another, and let each esteem his brother as himself. Would you enjoy heaven, create by your own acts a heaven within your own bosoms. Would you enjoy Millennial glory, seek for Millennial righteousness; the former will necessarily follow the latter. Be true to your family relations: let husbands be true to their wives; wives to their husbands; parents to children; children to parents: defraud not one another, neither violate the sacred covenants which bind you as families. Be true to the kingdom of God, and the kingdom will be true to you. Forsake not the Lord, and he will not forsake you. Be merciful, and you shall obtain mercy; be charitable, and the heavens shall be full of charity towards you. And finally, by your good works glorify God, and he will glorify you, and exalt you into his presence, and crown you with eternal life where happiness has no end.

O. B. B.

✓ By letter from President Brigham Young, jun., dated at Stockholm, July 12th, we learn that he, his brother, and Elder Widerborg, arrived there on the 10th, all well. He says the Saints in Norway and Sweden are enjoying the Spirit of the Gospel, and realize that salvation has come to them through God's mercies and the labors of the Elders in their midst. He further says, the Saints throughout the Scandinavian Mission are not slow or backward in proclaiming the truths of the Gospel to the people, and that a good work is being done, and that hundreds are coming forward to fill the places of those who have emigrated. They would remain in Stockholm until the morning of Tuesday, the 17th instant, when they expected to take steamer for St. Peter-

burg, to arrive at which place will take them about four days, owing to the slowness of the Baltic steamers.)

EXTRACTS OF CORRESPONDENCE.

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By letter from Elder R. N. Russell, we learn that he is endeavoring to perform his duties as a minister of the truth in his field of labor—viz., the Liverpool Conference. That he has visited all the Branches in the Conference, except the Isle of Man Branch. He says the Saints generally are striving to live their religion, but that the number of persons who are inquiring after the truth is indeed small. He further says, that he has visited the Preston Conference as often as circumstances would permit, (brother Russell was appointed to take charge of the Preston Conference after brother Shurtleff's departure, until an appointment should be made to that Conference,) and that the Saints there are also striving to do right; and that in both Conferences the loss of members by this season's emigration is sensibly felt. Also, that the Saints who are left, are using laudable exertions to effect their emigration the coming season. He is trying to gain the ears of the people by holding out-door meetings, pursuant to the counsel of his District President, Elder W. R. Smith.

Elder L. D. Rudd, writing from Cheltenham, informs us that he is endeavoring to magnify his office and calling in the ministry. That this season's emigration has greatly lessened the number of Saints in the Cheltenham Conference, and that few, very few, are embracing the principles of the Gospel. He seems to realize that the fact does really exist, that "deep sleep is upon all people. That they have eyes but see not, ears but hear not; hearts, but that they do not understand the things that belong to their peace." He says, that most of those calling themselves Saints, are doing what they can for the support of the Work of God in their midst, and to accomplish their deliverance from this land, while others are careless and indifferent as to the things of God.

✓ Brother George Francom, writing June 9th from Uitenhage, South Africa, says the spirit of emigration is upon all the Saints in that land, and as soon as any get sufficient means, they emigrate to Zion; and that he, with others, expects to leave in August proximo for the home of the Saints. He says that they have just experienced a great commercial crisis, which is without precedent in the history of that country, and that the so-called princely merchants have failed for almost incredible amounts. That the country has also suffered extremely from drouth. That in consequence, the country became almost like unto a barren desert, and the working classes have been brought into the depths of poverty, and suffered greatly. He says the "social evil" prevails there to an alarming extent, as does almost every other evil and iniquity. He says that the Gospel has been faithfully preached there, and that the Elders have faithfully warned the people, but that the warnings and testimonies have been rejected; and to intimate that the calamities the people and country have experienced, are judgments of God upon them in consequence of their sins, is considered an outrage on common sense, and an insult to Christian principles. Truly hath the wise man said, "Though thou shouldest bray a fool in a mortar among wheat with a pestle, yet will not his foolishness depart from him.")

VERY MAUDLIN SENTIMENT.

At a time like this, it is wonderful that the paragraph below quoted from a contemporary, is one of a sort still continuing constantly to appear in the newspapers :—

"SHOCKING MURDER IN STAFFORDSHIRE. —A shocking murder has been committed near Cheadle, in Staffordshire. A young man named Thomas Smith, son of a farmer at Whiston Eaves, was found murdered in a wood on his father's farm near Whiston, in the parish of Kingsley. The deceased's skull had been fractured in several places, and there were large scalp wounds visible. One of the wounds had been evidently produced by a gun-shot, and the others by heavy blows from some instrument, supposed to be the stock of a gun. The trigger of a gun was found underneath the deceased's body. A short distance away was found the ramrod of a gun. The hat also was found. It had been perforated with shot, and hair adhered to it. There is no doubt whatever that the deceased was murdered."

No doubt many thousands of soldiers were found the other day on the field after the Battle of Sadowa, exhibiting the marks of just such injuries as those above described, or of others yet more ghastly. Beside these heaps of mangled corpses, a solitary body found in a wood, with its individual skull shot through and battered to pieces, seems a very small horror. But in this case "there is no doubt whatever that the deceased was murdered." Some ruffian probably wanted his watch or his small change, and took his life for the sake of them. When a man has been killed in order that he might be robbed, then, of course, about the moral no less than the legal truth, that the deceased was murdered, there is no doubt whatever. When, however, the death of several thousands of men is caused by a King, who, at the instigation of a Minister, employed them in a compulsory attempt to aggrandise himself by the conquest of neighboring states, the case is quite altered. What so entirely alters the case is the greater number of the slain, the greater magnitude of the plunder which they were sacrificed to win, and

the pretence of a view to "consolidation," or some other public advantage for whose alleged sake they were driven to slaughter. These considerations, in the public opinion of Europe, make a distinction between homicide and homicide, wholesale and retail, proportionate to the difference between glory and infamy. Otherwise, respecting the men found dead on the plains of Bohemia, with their skulls fractured in several places, and their bodies covered with wounds, some evidently produced by needle-gun-shot, other by heavy blows from some such instrument as the butt-end of a rifle, others by bayonet-thrusts, the stroke of cannon-balls or fragments of shells, a judicious reporter might with reason remark: "There is no doubt whatever that the deceased were murdered." But for the purely disinterested motives which always actuate the sovereigns whose subjects are compelled by their most gracious Majesties to slay and be slain, carnage, like that of Sadowa, would be simply the conglomerate of murder. A mangled body, however, is a mangled body, no matter whose purpose it was mangled to suit; in respect of that simply a horrid object, neither more nor less. But ten thousand mangled bodies, are just ten thousand times more horrid than one; and if people are justly stigmatised as sentimental for being horrified at the idea of the multitude of such objects on a field of battle, must not anybody be a very silly sentimentalist to be in the least degree affected by an account of a single one found in a wood?

The foregoing article from *Punch*, expresses a truth which is not very palatable to kings, rulers, and men in high place. The writer, however, seems desirous to confine "these considerations" in public opinion to Europe; but if he will take the trouble to examine a very little, he will learn that "these considerations" away the feelings and judgments of every civilized, Christian nation, and are powerful in calming the guilty fears and

silencing the voice of conscience. There is a tribunal before which even kings and rulers must appear, and before which "these considerations" will

be of no avail, where murder will be adjudged murder, no matter whether the victim fall in the lonely wood or on the battle field of Sadowa.

PRINCE NAPOLEON ON EUROPEAN AFFAIRS.

A Brussels paper, in its account of a dinner given in honor of Prince Napoleon, a few days back, by his friend M. Girardin, attributes to his imperial highness certain remarks on the great political questions of the day. As no contradiction has as yet been given, it may be inferred that it is in the main accurate. The French empire, the prince observed, was, in point of fact, the triumph of modern democracy; the triumph of the revolution, which had been retarded for fifteen years by the restoration, and by Parliamentary Liberalism, but which now moves on, in spite of impediments to arrest its course. People have been too hesitating and too prudent hitherto. They should have allied themselves with Prussia and Italy a year ago. The time is, however, now come, when the banner of the revolution, or, which is the same thing, the banner of the empire, must be unfurled. The programme of this revolution is the struggle against catholicism, which must be carried on; the constitution of the great national unities on the ruins of factitious states, and of the treaties which founded them; democracy triumphant, founded on universal suffrage, but which needs for at least a century to be directed by the strong hands of Cæsars—imperial France on the summit of this European situation; war, a long war, as the condition and the instrument of this policy. The first obstacle to this policy is Austria; but this obstacle must be overcome. Austria is the most powerful support of catholicism in the world. She re-

presents the federal form as opposed to the principle of united nationalities. She aims at the triumph at Vienna, Pesth, and Frankfort, of Liberal and Parliamentary institutions as opposed to democracy. She is the last refuge of catholicism and feudality; she must, therefore, be beaten down and stamped out. The work was commenced in 1859, and it must now be completed. Imperial France must continue to be the enemy of Austria. She must be the friend and support of Prussia, the country of the great Luther, and attack Austria with her ideas and her arms. She must support Italy, which is now the centre of revolution in the world until such time as France becomes so, for her mission is to overthrow catholicism at Rome, as that of Prussia is to stamp it out at Vienna. France must be the ally of Prussia and Italy, and her armies will be engaged in the struggle before two months are over.

How suggestive is the above article of the fulfillment of the prophecies recorded in the .xvii chap. of Revelations. "The ten horns which thou sawest are ten kings." "These shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire." These very nations who now are fighting against the stronghold of catholicism, have heretofore given their influence and power in its support, "for God hath put in their hearts to fulfill his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled."

"Can you tell me how old the devil is?" asked an irreverent fellow of a clergyman. "My friend, you must keep your own family record," was the reply.

The latest style of bonnet is described as consisting of two straws, tied together with a blue ribbon on the top of the head, and red tassels suspended at each of the four ends of the straws.

ATLANTIC TELEGRAPH.

The Atlantic Telegraph expedition has, up to the present, July 20th, been favored with complete success. Three out of the four great risks which must always attend the laying of an Atlantic Cable, have been safely passed. The greatest danger of all, however, and the last, has yet to come, when the cable must be laid for a distance of more than 100 miles through a depth of 2400 fathoms, or 14,400 feet of water. This most severe final trial will commence to-night or to-morrow morning, and will, it is most earnestly to be hoped, be got safely through by Monday morning or Monday night. When this tremendous depth is safely passed, the shareholders and all interested in the undertaking may breathe freely, for the depths then slowly but continuously shallow into a thousand fathoms, and so on with regularly decreasing water up to a hundred fathoms off the Newfoundland coast. In anything within a thousand fathoms the breaking of the cable may be regarded as a most improbable contingency, and even if it should unfortunately happen, it would be of comparatively trifling importance, as a few days' delay, at the most, would suffice to grapple for, raise, and splice it. Once, therefore, as we have said,

when the deep water is passed, all danger from the sea may be looked on as virtually at an end; but till the turning point of 2400 fathoms, where the cable broke last year, is crossed, none can tell at what moment an almost hopeless accident may arise. The three dangers which the expedition has already passed through are—first, the successful and rapid laying of the shore end; second, passing down the tremendous submarine incline known as the Irish bank; and third, passing over a short steep valley, where the water sinks to almost as great a depth as in mid-ocean. These two last-named risks were in their way serious enough. The failure of laying the shore end could only have delayed the expedition, but an accident on either of the two latter places, especially the last, would have proved for this year, if not for next, absolutely fatal to the whole affair.

The following telegram was received yesterday from the Great Eastern:—
"Noon, ship's time, July 19. Canning to Glass. Lat. 51 54 N., long. 29 39 W. Cable paid out, 811 miles; distance run, 712 miles. Insulation and continuity perfect. Weather fine. All going on well."

VARIETIES.

It is computed that 706,621 persons enter London every day by rail and steamboat. More than 1,500,000 human beings derive their sole support from the culture and manufacture of the fibers spun by the silkworm.

It has been asked when rain falls, does it ever get up again? Of course it does, in dew time.

"My dear madam," said a doctor to his patient, "I am truly gratified to see you yet in life. At my last visit yesterday, you know I told you had but six hours to live."

"Yes, doctor, you did, but I did not take the dose you left for me."

The editor of a Yankee newspaper says that he never dotted an *i*; but once in his life, and that was in a fight with a contemporary.

An Irishman, on being told to grease a wagon, returned in an hour afterwards, and said, "I've greased every part of the wagon but them sticks the wheels hang on!"

A miller, in giving a testimonial to the proprietor of a powder for destroying vermin, astounds us with the assertion, "A fortnight since I was full of rats, and now I don't think I have one."